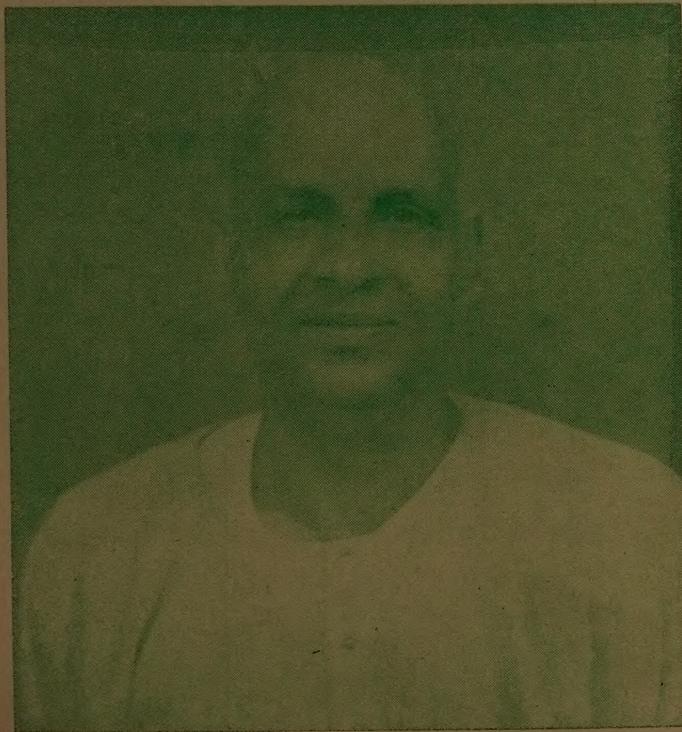


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UPANISHAD JYOTI

उपनिषत् ज्योतिः

इह चेद्वेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादसृता भवन्ति ॥ २.५ ॥

If one knows (the Self) here, then there is the (achievement) of the true end (of life). If one knows not (the Self) here, great is the loss (one incurs). The wise, seeing (the Atman) in each and every being, rise from this world and become Immortal.

—Kenopanishad, II. 5

तद्व तद्वनं नाम तद्वनमित्युपासितव्यम् ॥ ४.६ ॥

That, verily, is called the one adorable by all beings. It is to be meditated upon as the one adorable by all beings.

—Kena, IV. 6

35
1st July 1951.
Sri Prof. Bannerjee M.A. P.h.D.
Calcutta.

Perfection is the attainment of
immortal life at Pure Conscious-
ness. This is not the
acquisition of some thing new.
It is the discovery of forgotten
treasure already within.

The Infinite Brahman is
centred in your heart. Tear
this veil of ignorance. Powder
this ego. Melt this mind.

Become one with Brahman.

Sivananda

SIVANANDA

BOOK-OF-THE-YEAR PRIZE

The last date for submitting books (in English or in Hindi) on religion, philosophy and practical spirituality, published during August, 1950, to July, 1951 (inclusive) for the Sivananda Book-of-the-year prize of Rs. 500, is the 31st July, 1951. The Award will be announced on the 8th September, 1951, the Birthday of the Founder.

Chairman,
Sivananda Book-of-the-Year
Adjudication Committee.

Ananda Kutir P. O.
30th May 1951.

SPIRITUAL CALENDAR

(Ananda Kutir)

AUGUST 1951

- 1st. All-Souls Day
- 2nd. Amavaasya
- 6th. Nagachaturthi
- 13th. Ekadasi
- 14th. Pradosha
- 16th. Purnima
- 24th. Sri Krishna Jayanti
- 28th. Ekadasi
- 29th. Pradosha
- 31st. Poor-feeding Day

On all Fridays : Ganga Puja

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Guru Purnima Message

WHAT THE PRECEPTOR MEANS TO MANKIND

(*Sri Swami Sivananda*)

SALUTATIONS to Lord Narayana the Adi Guru ! Salutations to the Brahmavit Gurus of ancient Bharatavarsha ! Salutations to the illumined sages and seers of modern India, the living Gurus who are inspiring, guiding and enlightening the sincere seekers and struggling souls of the Samsarik world !

The age of the Upanishad was an age of intuitive perception. It was an age when intuitive experience was the guarantee of Truth. But the modern age is an age of questioning and criticism. Today the guarantee of truth is the test of sensual perception. That which man can perceive through his sense-organs that he accepts as the reality. That which the senses cannot perceive that he rejects as unreliable. Thus, many a precious factor in our ancient cultural heritage has been rejected and set aside as superstition. The hoary and the most precious spiritual conception of the Guru is one such factor that has come to be misunderstood and misinterpreted in the present age.

The Concept of Guru

The traditional concept of the Guru is a unique and wonderful gem in the cultural treasury of Bharat. It is our most precious possession. For, it is this conception that is to a large extent responsible for the safe and unbroken perpetuation of some of the most precious aspects of this great nation's grand spiritual heritage. It is the institution of Guruparampara that has, from generation to generation, down the centuries, closely safeguarded and handed down the living experiences of the Seers of the Upanishadic age. This sacred task it has performed in spite of

many a violent vicissitude of our nation's history.

But now ! The modern man thinks the concept of Guru has outlived its day. There is much free-thinking and free-reasoning. This is because he lacks a knowledge of what Life means, what its purpose is. It is because he is ignorant of what a significant role the Guru has in helping to work out life's *supreme purpose*. The ignorance of the ordinary man is truly appalling. The vital importance and the deep inner significance of the Guru-tattva is completely lost to him. This is indeed a great loss. It has to be remedied. The mankind must try to reflect and understand the role of a preceptor in working out the individual's spiritual evolution.

Give up the delusive notion that to submit to the preceptor, to obey him and to carry out his instructions is slavish mentality. The ignorant man thinks that it is beneath his dignity and against his freedom to submit to another man's command. This is a grave blunder. If you reflect carefully, you will see that your individual freedom is in reality an absolutely abject slavery to your own ego and vanity. It is the vagaries of the sensual mind. He who attains victory over the mind and the ego is the truly free man. He is the hero. It is to attain this victory that man submits to the higher spiritualised personality of the Guru. By this submission he vanquishes his lower ego and realises the bliss of Infinite Consciousness.

Man on earth is but a puny creature struggling under a host of severe limitations.

Everywhere he experiences pain, frustration, misery and wretchedness. On the other hand, he knows that there is the grand Cosmic Experience that is full of perfection, infinite knowledge and light transcendental. The mortal individual is really the rightful heir to this grand Cosmic Experience. But how to attain it, bound up as he is by countless bounds, defects and imperfections? The Guru provides the answer to this.

A Link Between the Individual and the Cosmic

It is through the medium of the preceptor that the individual can raise himself to the Cosmic Consciousness. It is through that medium the imperfect can become perfect, the finite can become infinite, and from death and sorrow you can pass into eternal life of blessedness. The Guru is verily a link between the individual and the Immortal. He is a being who has raised himself from *this* into *That*, and thus has a free and unhampered access into both the realms. He stands, as it were, upon the threshold of immortality, and bending down he raises the struggling individuals with his one hand and with the other lifts them up into the Emperium of everlasting joy and infinite Truth-consciousness.

Realise now the sacred significance and the supreme importance of the Guru's role in the evolution of mankind. Thus it was not without reason that India of the past carefully tended and kept alive the lamp of the Guru-tattva. It was not without reason that India, year after year, commemorates anew, adores and pays homage again and again and reaffirms its firm belief and allegiance to this ancient concept of the Guru. For, the true Indian knows that Guru

is the guarantee for the bound individual to transcend the bondage of sorrow and death, and experience the Consciousness of the Reality.

To strengthen and make firm the faith of the wavering man, and to guarantee the Bhava that is necessary for the fruition of all worship, the ancients have deified the personality of the Guru. To adore the Guru is indeed to adore the Supreme. In this world of mortality, the Guru is verily like an ambassador in an alien court. Just as an ambassador fully represents the nation to which he belongs, even so the Guru is one who is the representative of the sublime transcendental state which he has attained. Just as to honour the ambassador is equal to honouring the nation that is his, even so, to worship and to offer adoration to the visible Guru is verily the direct worship and adoration of the Supreme Reality. Even as a distant tree cannot be seen but its fully bloomed flowers waft its fragrance far and wide and unmistakably proclaim the presence of the tree to all, so also, the Guru is the divine flower who disseminates the Atmic aroma of divinity in this world, and thus proclaims the Immortal Lord that is invisible to the physical eye. He is the standing witness to the Supreme Self, the counter-part of the Lord on earth, and through worship of him one attains the Self.

May the Supreme Lord, the Guru within you, lift the veil of ignorance and bestow upon you all the Light of Knowledge-transcendental. May the blessings of Sri Vyasa and other Brahmanavidya Gurus be your support and inspiration in the quest for Truth.

PSYCHOLOGY OF THE EAST AND THE WEST

(*Sri Bodharanya, Santi Sadan, London.*)

A SHARP difference between the biological psychology as generally taught in the West and the Yoga psychology of the East is that in the former our mind and its contents are not of our creation; the psyche has inherited them from the past. It is a fatalistic idea and it does not explain the differences between a clever and a dull mind, between a pugnacious and a benevolent mind, between an entirely animal mind and the mind of a sage. Our tendencies and inclinations are conditioned by the past happenings which were all fortuitous; *i. e.*, a child of two takes fright over an imaginary ghost and forms a neurosis which haunts him as a fear. A little sex repression, according to Freud can mar the serenity of the mind. These psychologists do not believe in a gradual development of the mind into higher states of consciousness brought about by application of choice and will. How helpless is man according to this view. The worst of this psychology is that it does not recognise the aetiological scheme of life. It sets forth no definite and high ideal.

The Yogic psychology is different. Our mind is subject to our control. We can make and unmake its structure and it has a definite goal: spiritual perfection, a grand vision of unity and harmony within and without; final entry into the realm of enlightenment. By receiving the right kind of education and undergoing a discipline in the exercise of high ethical principles we can mould our mind into the frame of selfless benevolence, and work for the regeneration of our backward brethren.

There is yet another great advantage that the cosmic vital force is conscious and loving. When the mind, purified and

stilled is brought through contemplation into the subjective reality, it receives unfailing guidance and moral upliftment. There is no room for ultimate despair, though some forces in nature seem to be working against man; but the greatest vital principle which by the exercise of His Will brings into being and dissolves millions of universes, is not only loving and compassionate but, It is said to be the very essence in man.

All disorder is changing into order. There is no individual caprice governing the laws of nature. What force is it which has transformed this unshapely mass of burning matter, the earth, into the beautiful mountains, valleys and tranquil lakes, and populated them with life in the form of birds and beasts all following the law of love and self-sacrifice? What makes a unicellular organism undergo the process of segmentation? Is it not the same Force which makes the male pigeon dance and coo in the pursuit of its mate? Some of the scientists are as rigid in their views and as blind in their outlook as a snake.

Our psychology is based on the practice of Yama and Niyama in pursuit of the highest ideal. We follow no fashion, no hobby in psychology. As Adler broke away from Freud in disgust at his principles, so do we discard the fatalistic psychology and give adherence to the psychology of Kapila and Shankara.

What they call neurosis, that is, the abnormal condition of the psyche, is called, according to Freud a mal-adjustment of sex life, but according to Adler, an unfulfilled power. In the holy psychology it is Avidya, ignorance, which causes Jivahood. Their cures are all problematic, the Yogic cure is clear cut: purification of the mind

and its concentration on the light within.

We rely on the Lord who is the substratum of our life, for help in the transformation of our soul.

The master sentiment which helps in life is love of Guru and Govinda. Our psychology is consistent, and its methods verifiable. Choose which ever you like.

EMOTION NEEDS CULTURING

(*Sri Swami Sivananda*)

DEVOTION is ingrained in every being.

Even an atheist is devoted to his atheism. Love dwells in the heart of every creature. Without love, life itself cannot exist. Even the most cruel-hearted man loves something or other.

As everything else, this love also needs culturing. What is the difference between gardens and forests? In forests, too, there are flower-beds, there are fruit-bearing trees. Yet, man is afraid to enter the forest. The earth is strewn with thorns; there are ominous-looking bushes here and there that hide wild animals. The trees also grow haphazardly and a violent storm produces a forest-fire which destroys the entire forest. Not so in the case of a garden. The plants are beautifully and artistically laid out. There are order, harmony and pruning. The ground is swept clean and you take a delight in walking over the lawns. All foul-smelling things are removed from the garden and the sweet fragrance of the flowers wafts around.

Similar is the case with love. Love grows wildly in the ignorant man's heart. There is the luscious fruit of love in a corner of the heart; but the entire heart is strewn with thorns of hatred, jealousy and so many other vicious qualities that the charm of love is marred. There are the bushes of lust, anger and greed which hide within them the wildest animals. Love lies hidden far beneath and far beyond reach. It is as good as non-existent. But,

in the case of a true devotee of the Lord, this love has been cultured, and the garden of his heart is cleared of the thorns of vicious qualities, of the bushes of lust, anger and greed. Love of God which is the sweetest of fragrances wafts from such a heart.

Turn your gaze within. Look into your own heart. Find out your love. Take firm hold of this love. Cultivate it consciously and deliberately. Find out the thorns and the bushes. By intelligent methods, throw them out. They have no place in the beautiful garden of your heart where the Lord dwells. See what great preparations you make for the reception of a King, a Governor or a big leader! How nicely you sweep the roads, how beautifully you decorate your houses! How much more preparation is necessary for receiving in the temple of your heart the Lord of the Universe, the Governor of the Universe!

When you eradicate the vices that lurk within and cultivate virtues, you will more fully manifest the hidden love. The great Masters of Bhakti have classified Bhakti into five Bhavas. You can adopt any one of these Bhavas or attitudes towards God. These Bhavas are the natural sublimated human attitudes of love. You love your child: correspondingly there is the Vatsalya Bhava towards God where you treat Him as your child. You love your friend: there is the Sakhya Bhava or attitude of friendship towards God. You

love your master : there is the Dasya Bhava where you serve the Lord as your Master. You love your husband or wife ; there is the Madhurya Bhava where you take the Lord as your Supreme Lover. Some people are loving by nature and their love is distributed on all ; they have no particular love-attitude : corresponding to this there is the Santa Bhava where the devotee loves the Lord in his heart, in peaceful contemplation.

Find out where your love lies, whom you love most in the world. Adopt the same

love-attitude towards God, your Indweller, your Lord, your real Friend, who resides within your heart. Love for your friends and relations is Moha or deluded attachment. It binds you faster to the wheel of Samsara. It is fleeting ; and it is fraught with all sorts of unpleasant consequences. Love of God is liberating. It will lead you to perennial bliss and immortality. It is Bhakti which will bring about an Eternal Union between you and the Supreme Lord of the Universe. It will enable you to realise your identity with Him.

ESSAYS ON THE KATHOPANISHAD

(*Sri Swami Krishnananda*)

INTRODUCTION

THE path to perfection can be trodden only after encountering several threats and temptations. The example of Nachiketas shows that he was even cursed to death and was tempted severely in his attempt at adhering to righteousness and truth of the spirit. In the process of the search for truth, the subjective propensities and objective tendencies show their heads in concrete forms and either tempt or threaten the aspirant. For an aspirant of weak will high spiritual practices are very near impossibility. A person believes in what he sees and experiences and not in what he does not see and does not experience. He has got love for certain things and fear from certain things, because he has got faith in the value of these things as they are the objects of his direct experience. He, however, does not believe in super-sensuous realities, because they are not the objects of his direct experience. Love for comforts and hatred for pain and sorrow pull the aspirant from two opposite sides, and he is left at sea. It is here

that the strong weapon of will and discrimination should come for help. One has to clear the way in the midst of these oppositions which are inevitable in one's struggle for transcending his individuality into the Absolute. The individual modes try their best to persist and to bar the gate to truth. It is hard to recognise the faces of these thieves in the form of friends who deceive the aspirant every moment and frustrate all his aspirations. The objects and states of every plane of consciousness have to be rejected as they are objective and one has to resort to the infinite subject which is divisionless fullness. One should realise that anything that is achieved as the result of desires and actions shall vanish one day or the other and, hence the only thing worth having and ever enduring is the one Self in all. Nachiketas persisted in his aspiration for Truth in spite of the most formidable temptations and in spite of the refusal of Yama to impart knowledge to him.

The Good and the Pleasant

The good is one thing and the pleasant is another thing. They have got different

aims and they drag a person from different directions. Of these two, he who chooses the good obtains blessedness, but one who chooses the pleasant falls from his aim. The good is that which leads one to God or the Absolute. It gives the freedom of Moksha or liberation from Samsara. It is not pleasant because it is against body consciousness. It destroys what is pleasant and, hence, is rather painful. The pleasant, on the other hand, is intimately connected with the body and prevents a person from choosing the good. One falls down from his aim if he chooses the pleasant, because he shall never be able to possess the pleasant objects for ever, and, also, these objects are false appearances and not real existences. All pleasant things shall vanish and only the good shall remain. One cannot pursue the good and the pleasant at the same time, even as light and darkness cannot be perceived in the same place. One who chooses the good should reject the pleasant and take refuge in the supermundane Truth, though it is invisible. The good does not come quickly, though the pleasant may do so. The real is the unseen. One who pursues this real attains the blessed state of eternity, but that short-sighted and dull-witted person who pursues the pleasant is separated from

the objects of his desire, and he shall mourn for their death and take birth for their sake.

Both the good and the pleasant come to a person. But the wise man discriminates between these two. The wise one prefers the good to the pleasant and the stupid one chooses the pleasant for the sake of protecting and fattening the body. All run after the pleasant alone and not after the good, because the pleasant is connected with the present limited life. The good is not longed for, because it is trans-empirical. The good and the pleasant are opposite to one another, like the two opposite poles. One cuts the tree of Samsara and another waters the tree of Samsara. Those who justify sense-enjoyments are blind men guided by blind philosophies and they shall fall into deep pits. All enjoyments are mere frictions of nerves. They do not merely bring pain but are the very forms of misery itself. A sensation cannot be called bliss, and all worldly experiences are sensations. Those who believe in the reality of this present world alone and do not care for the existence of another plane of life, get attached to this world and thus have to experience births and deaths.

(To be continued)

TWELVE POINTS FOR WORLD PEACE

(Dr. Tan Yun-Shan)

[Continued from the previous issue]

COMPLETE-FREEDOM means freedom of all and for all. Almost all the Constitutions and laws of all the modern countries have provided for their people, freedom of residence, freedom of profession, freedom of belief, freedom of speech, freedom of press. But these are not enough, still not complete freedom. The late President Franklin D. Roosevelt of U.S.A., during the last war,

proclaimed to the world the so-called Four Freedoms: (1) Freedom of Speech, (2) Freedom of Worship, (3) Freedom from Want, and (4) Freedom from Fear. These are also not sufficient and are rather in vague terms. Besides these, we must have freedom for all people to enter into any country, to live in any country, to move in any country, to make association with

anybody in any country, to marry anybody in any country etc. Above all, all must have freedom of will and freedom of action anywhere and everywhere. As all peoples in all countries must have complete freedom in their individual life, so also all countries in the world must have complete freedom in their state affairs. But it must be made clear here that Freedom should not be misunderstood and misused by anybody or any country. Freedom has its own limit, sphere and jurisdiction. Freedom always carries with it certain duties and responsibilities along with its rights. The law of freedom is not to interfere with other's freedom, either individually or collectively. Many people and countries had and have abused freedom. They thought that they could do anything and everything, good or evil, within their power just as they like. They freed or liberated themselves by breaking all external bounds and bindings, laws and moralities and decencies. But they did not know that while they themselves were slaves to their own desires and passions, not to mention the harms and injuries done to others. This is slavery, not freedom, still not complete freedom.

Fourthly : Voluntary co-operation. The life of humanity is one of harmonious collectivity, not a life of exclusive individuality. The ultimate aim of humanity must be to achieve the well-being and salvation of all mankind. Neither the individual, nor the race, nor the state is to be the end of life. As such, co-operation is absolutely necessary for society as well as for the world. All people should co-operate with one another in their private and public works and life. All nations and countries should also co-operate with one another in their individual and common state affairs. But co-operation must come voluntarily and freely and heartily. There should be not only no

compulsion or force of any kind, but also no reluctance and unwillingness in any party to the co-operation.

Reciprocal-Help

Fifthly : The reason advocated for Voluntary co-operation also holds good for Reciprocal-help. Reciprocal-help is similar to Kropotkin's "Mutual Aid". The theory of "Struggle for Existence" in Darwin's Evolution saw only one factor, not even one side, and that a black spot, of the biological world. This Evolution had been later on very much exploited by the so-called individualists for their wanton ambition and fanatic zeal to suppress and dominate the life of others. The worst type of this Evolution theory culminated in Nietzsche's "Uebermensch." It was nothing but a kind of mis-apprehension and mis-interpretation of the divine life of humanity and sacred will and law of the nature. Peter Alxeieith Kropotkin was perfectly right to say that only mutual aid can give individuals as well as the whole of humanity the greatest safety, and that it is the most real and the surest method which provides security to a progressive intellectual and moral life. But when we say "Reciprocal-help", we mean that all help must be unconditional. Of course we must always reciprocate others' help but we should not expect any return to our help from others. A Chinese proverb says : "Whenever we give help to others, we should never remember it ; whenever we receive help from others, we should never forget it". This may serve as a rule of Reciprocal-help. Yet the highest point of reciprocal-help is altruism.

Enduring-Tolerance

Sixthly : This is the reflection as well as the reflector of the other points. According to Buddhism, tolerance is the mother of morality. As the present world is in a

miserable condition, we have to endure all kinds of hardships and sufferings. As mankind at the present stage has not yet been fully enlightened, we have to tolerate all kinds of mischiefs and insults. We endure and tolerate all these things not with any grudge or disgust or even murmuring, but with light heart and good spirit. Jesus Christ said : "Who so-ever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloke also." When the Christ was put to death on the Cross, he still said : "Eli, Eli, lama sabachthani ? — My God, my God, why hast thou forsaken me ?" Recently when Mahatma Gandhi was shot to death he folded his hands and said : "Ram, Ram, Ram !" Lord Buddha said that when he was, in his past life, dismembered by a King, he did not have any anger and hatred at the moment. These are excellent examples of Enduring tolerance. The grossest mistake with humanity is that some people often think that their interests, their power, their position, their fame, their ideas, their faith, their tradition, their custom, their way of living etc., all are conflicting with others. They therefore always dislike these things of others, hate and envy every thing of others and try to sacrifice these things of others for their own. This is entirely wrong. By so doing they will never gain anything but will lose everything. In reality and truth there would be no conflict between the things of one man or one country and those of another man or another country. The Chinese scripture says : "All things are nourished together without their injuring one another. The course of the seasons, and of the sun and moon, are preserved without any collision among them." All conflicts are due to the ignorance of people. The only remedy for this is Enduring-tolerance.

No-state-distinction

Seventhly : The establishment of all states or countries are only for the convenience of administration of public affairs, for the maintenance of law and order, for the security of the public interest and benefit, for the promotion of public good and welfare, and so on and so forth. There should be no distinctions among the different states or countries. We should regard all the states and countries as the same and as our own. The different names of different states and countries should be only considered as regional and geographical terms. The different territories of all the states and countries should be only recognised as administrative units, not barriers. The existing boundaries and jurisdictions of existing states and countries should be re-distributed and re-adjusted. All states and countries should be based and founded on geographical and regional reasons, not on racial or linguistic, or cultural, or religious, or any other reasons. People should be able to go to any country and settle in any country as they like. They can speak any language in any country as they like. When they come and settle in any country, they should become citizens of that country. There should be no restriction of the so-called Emigration and Immigration. Cultures and religions have no boundary. Above the states and countries, there may be bigger units such as Unions of the different continents. These also must be founded on merely regional and geographical basis. Above all there must be an organisation of the whole world to be called the Great World Union, but that should be neither like the last League of Nations nor like the present U. N. O. The League of Nations is dead ; the U. N. O. has become an organ of quarrelling and abuse.

No-racial-distinction

Eighthly : One of the greatest barriers to

world peace has been the Racial-distinction or racial antipathy, or "Idols of the tribe" as Francis Bacon put it. This is also one of the greatest prejudices of the human mind. Even today, just in the middle of the twentieth century, when people call themselves civilized, this prejudice still remains strong. In that great country, U. S. A. which is regarded as the most advanced and progressive, and most democratic country, there is great prejudice against the Negroes even now. The great civil war led by Abraham Lincoln did not succeed in rooting out this evil in that country. There is no need to mention the racial distinction existing in South Africa and other countries which has become a very acute problem today. Therefore if we want to attain world peace we must get rid of this evil prejudice of the "Idols of the tribe", and promote non-racialism. The different races of the world are just like different branches of a tree. They come from the same root ; they belong to the same origin. They may have different colours and different shades of hairs ; they may have varied sizes of figures and varied degrees of intellect. But they all have the same human bodies and the same human life. Some may be better developed and more advanced ; some may be lagging behind and backward. Some may be strong and richer ; some may be weaker and poorer. But the better developed, the more advanced, the strong and the richer must help those who lag behind, the backward, the weaker and the poorer. The most practicable and effective method to break the racial prejudice is inter-communication, inter-association and inter-marriage.

No-class-distinction

Ninthly: The most sinful cruelty of human society and the most disgraceful page of human history is that of class distinction. It is also called the caste system in India.

The culmination of this caste system is segregation of the outcaste or the untouchables. This is indeed an unhappy feature of this great and glorious country. This is also a black spot, as Gandhi and Tagore often characterised it, of the noble religion of Hinduism. The origin of this class distinction or caste system was the division of work and professions. It unfortunately developed into its present shape and colour. Divisions of works and professions are necessary for several reasons which need no explanation. But there should be no distinction of nobility or meanness, high or low, honour or dis-honour, good or bad, of any of them. As I have already said that all kinds of works or professions should be considered as the same service to humanity and having the same merit. And all works, whether the head of a state or a scavenger, should be regarded as equals and having the same status in the society. In fact, we should even honour a scavenger more than a state head because he is doing the most difficult and unpleasant job. That is why Mahatma Gandhi called the so-called untouchables "Harijan", the children of God. But unfortunately these children of God have been maltreated by the so-called upper class people since time immemorial, and have suffered the most sinful and cruel treatment. We must abolish this class distinction totally and advocate no-class distinction. Happily this age-old injustice is being removed in India through the efforts of great reformers like Mahatma Gandhi and through state legislation.

Non-exploitation

Tenthly: Exploitation gives rise to hatred and causes much trouble. No man should exploit another man, no nation should exploit another nation, and no country should exploit another country,

"I rise when the sun rises,
And rest when the sun sets ;
I dig a well to drink,
And plough the land for food.
The power of Ti, let it be.
But what has it got to do with me ?"

This is one of the oldest Chinese folk-songs of the ancient Emperor Yao's time (about 2300-2200 B. C.). I think even today we should recite, remember and follow this. Why should people or countries utilise others' labour and merits for their own selfish benefits and cause suffering to others and trouble to all ? This is also usurpation, misappropriation and thievery. Exploitation makes people and countries unequal in wealth and power. And this inequality has been utilised by some people as a pretence to do all kinds of mischiefs and create lot of trouble in the world. They say that all wealth should be equally distributed, there should be no "poor and rich" and no "Haves and have-nots"; they therefore lay their hands on everybody's property by all ways and by all means. But in fact this is also a kind, perhaps the worst kind of exploitation. All people should try their best to produce as much as possible, but to utilise and enjoy as little as is necessary. A Chinese scripture called Li-Yun said : "Natural resources should be drawn out of the earth and utilised, but not necessarily for private property ; personal abilities should be exerted from the body and mind and exercised, but not necessarily for selfish purposes." This may serve as a golden law of non-exploitation.

Non-aggression

Eleventhly: Aggression usually starts and is organised and led by a few people who have peculiar minds and ambitions which can hardly be understood for their wanton and mad adventures and enterprises. They misuse all kinds of good names as pretences for their evil actions. They distort all kinds

of principles or "isms" to suit their selfish and harmful purposes. These people may be called Satans of humanity. Their heroism lies in the sacrifice of human lives. Their crowns and altars are made of human blood and flesh. Their palaces and thrones are built on hills of human skulls and skeletons. They are indeed the worst enemies of peace and the greatest criminals of the world. It is also very difficult to correct and rectify them. They are said to have iron wills and diamond disciplines. They do not like to trouble themselves to think and to know that by aggression, they will not only destroy and ruin other countries and people but ultimately will destroy and ruin their own countries and themselves. We therefore have to enlighten the masses of people of the world on this truth. The proper way of living together is that all peoples and countries should try to put their own houses in order first, and then contribute together each others share to maintain world peace and tranquility. Nobody should interfere in other countries and people's lives and affairs except to render necessary help. Such help when necessary must be very real and genuine and not rendered with any adulterated, selfish motives.

Non-violence

Twelfthly: Violence in its general sense is brutal force. It is a shame to humanity that even today people cannot live without brutal force. Only beasts and savages regard killing as bravery and heroism. This kind of bravery and heroism should have been dead long ago. The twentieth century should be the century of non-violence if we claim ourselves to be civilised and cultured. The great killing force demonstrated in the last war was not a glory but a disgrace to humanity. It was not civilization and culture, but brutality and savagery. I do not think anybody wants this kind of brutality and savagery.

gery any more. Let us now have non-violence and declare our time to be the Age of Non-violence. Non-violence was perhaps first used by the Indian Bapu, the Father of India, Mahatma Gandhi. It is an equivalent to the Sanskrit word Ahimsa. Ahimsa according to Gandhiji is also truth, love, charity, bravery, fearlessness, forgiveness and selflessness. He said : "Ahimsa and truth are so intertwined that it is practically impossible to disentangle and separate them." And : "In its positive form, Ahimsa means the largest love, greatest charity". And :

"Ahimsa is the extreme of forgiveness. But forgiveness is the quality of the brave. Ahimsa is impossible without fearlessness". Again : Let us now examine the root of Ahimsa. It is uttermost selflessness." Non-violence is the key to Peace. With this magic key we shall open all dead-locks of all problems which stand in the way and obstruct the path of peace. It is also the foundation as well as the instrument of peace. Let us build our peace on non-violence and by non-violence.

(Concluded)

Brahmavidya Vilas

Act VI : Scene 5

PARLIAMENT OF RELIGIONS

(Sri Swami Sivananda)

[A shrine in the interior of Uttarakhand. In the distance, Mount Kemet towers over the humbler ranges of the Himalayas. Alakananda rolls by rapidly washing the steps of the shrine. Spring is on the advent. Civilisation has not penetrated here. Through the stillness of the dusk there rings only the fretting resonance of Alakananda, waves bobbing up over the boulders as though in a greeting 'Hail Siva ! Who could defy Thy third Eye ?' Myriads of earthen pradipa flickers as the night slowly draws its veil over the ridge. The image of Siva inside the shrine is beautifully decorated with wild flowers, for tonight is Sivaratri. In the precincts, an assembly of celestial beings, prophets of various religions, and seers and sages, is on progress. The Supreme Lord, the one, eternal, common Consciousness for all faiths, presides.]

THE LORD. May Krishna be pleased to speak to us on Hinduism. We would also hear the prophets of other religions. Hear, ye, sages and seers, and let the message be carried to mankind who would profit by these fundamental teachings, practising them in their daily life.

KRISHNA. Salutations to the Lord Almighty ! Salutations to the prophets and the seers ! Here I place before thee the fundamentals of Hinduism.

All beings hanker after happiness. Real happiness can be had in the liberated state only that is attained after realising the Supreme Reality. Hinduism presents three aspects of this Reality, viz., the personal,

the impersonal-immanent and the absolute. It asserts at the same time that all these are aspects of one and the same Reality. In this respect Hinduism may be considered as a synthesis of all religions and philosophies.

The absolute which is the supreme Reality manifests itself as this universe. And the *summum bonum* or the supreme consummation of human life, is the attainment of this Pure Consciousness. This attainment is possible in this very life. Religion based upon faith is only a make-belief if not supported by intuition and realisation. Hence, for real peace and happiness in life one has to know for himself the Truth. Sages

and saints who have attained the goal have laid down different methods for the realisation of the Truth. These methods are called Yogic processes to suit diverse temperaments and capacities of different types of mind. Hinduism teaches one to be tolerant to other faiths, to develop cosmic love and universal brotherhood. It is the religion of love or the religion of Vedanta. Beholding the Lord in all beings, serving Him in all, restraining the mind and the senses through discrimination, meditation and reflection on the Truth, a Hindu attains the goal. It is generally the ritualistic aspect that creates discord between religions and is the cause of hatred and strife. But when the psychology behind all these rituals and ceremonies is understood, Hinduism becomes one with other religions.

Sri Krishna concludes his speech. Then Buddha rises to speak at the instance of the Lord Almighty.

BUDDHA. Brothers ! There is suffering in the world. The removal of suffering is our purpose. Birth, death, disease and old age are all sufferings. The cause of suffering is within us, and we can destroy it through our self-effort.

Self-knowledge and self-perfection is the remedy. Follow the noble eight-fold paths : (1) right knowledge, (2) right aspirations, (3) right speech, (4) right action, (5) right living, (6) right endeavour, (7) right attention or concentration, and (8) Samadhi. Desire, craving and greed is at the bottom of all the troubles in the world. With cessation of desire dawns the Light of Self-knowledge. Ethical perfection should be the object of every human being. Compassion unto all beings should be the religion of man. Be a light unto yourself : This is my message.

Then Confucius speaks.

CONFUCIUS. Friends ! We must be brotherly in our dealings with our neighbours. We must possess intelligent, moral character and courage. There should be oneness of feeling in the family. We should be loyal, virtuous and truthful. By observing these principles we can convert this earth into a real paradise.

Moses speaks.

MOSES. God has created this universe. The aim of man should be to have communion with God. And without this communion man's life is above merely the animal's. Even a wicked man can have communion with God through repentance. Even the most righteous and intelligent shall not attain so high a place in heaven as the truly devoted and repentant. All humanity are His children. So we are all brothers and sisters. Every faith is a path to God, and without love of humanity the world will come to chaos. These are the cardinal tenets for all Hebrews.

Then Nihon, representing Shintoism, speaks.

NIHON. Friends ! Shinto is a spiritual reality. It may be interpreted as the "Way of the God", or "the Godlike Way". This has united the Japanese people into a nation. This is the pivot of the Japanese culture. Shinto religion has a personal aspect. It gives divine attributes to every being. But it admits differences on levels, distinctions and individualities. It teaches us to have absolute loyalty to Tenno or the Sovereign. It teaches us to have deep regards to our parents, respect for ancestors and love for children.

Self-consciousness is the cyclic process of mutual interaction of the two forces represented by the individual and the world.

Nihon concludes and is followed by Jesus.

(To be concluded)

FUNCTION OF PRANA IN SAMADHI

(*Sri Swami Sivananda*)

Question

IN the beginning, in the Yogic consciousness or Samadhi as one is entering into it, what part does the breath—the Soham—the inhalation and exhalation play? Does it stop, or operate? If it stops, where does it stop, how does it operate again? If it operates where and how does it operate?

Answer

During Samadhi or Super-conscious state, there is Kevala Kumbhaka. There is no inhalation nor exhalation. The breath is neither detained inside nor held outside. There is, in other words, no voluntary effort at control of the breath. As the Prana is intimately connected with the Vrittis of the mind, its vibration slows down gradually as the Vrittis subside. When the mental modifications have been completely inhibited, the Prana also ceases to function.

There is suspended animation during Samadhi. The Prana takes refuge in the Karana Shareera, the Causal Body. Samskaras and Vasanas are still present in the Yogi. These Samskaras and Vasanas spring up after sometime and once again oscillate the mind. They bring with them, as it were, the Pranic vibration also. They disturb the Yogi's Samadhi. Thoughts arise in the mind. The Yogi returns to normal waking consciousness. The Prana also begins to function.

But, in the case of Nirvikalpa Samadhi, as the Samskaras and Vasanas are fried in *toto* and completely annihilated when the mental modifications cease and the ego vanishes, the Prana finding no refuge dissolves itself in the Maha Prana, Cosmic Prana. The Yogi returns no more to this earth-plane (unless he himself so wills) and gets liberated.

SRI K. S. VENKATARAMANI

[On the occasion of the sixty-first birthday of the renowned South Indian author, poet and social worker, Sri K. S. Venkataramani, the following message was sent by Sri Swami Sivanandaji Maharaj.]

I HAVE often said 'Life begins at sixty'.

But that was with reference to people who had spent the first sixty years in worldly pursuits. In the case of Sri K. S. Venkataramani, however, I should say that his Sashtiabdapurti heralds the dawn of a new era of renewed, vigorous, selfless service unto humanity, in which he has well utilised the best part of these sixty years, too.

Defying delicate health, discarding all earthly ambitions, disregarding personal discomforts, Sri Venkataramani has directed his endeavours towards the achievement of his life's mission—a reorientation in the outlook of the average citizen of India upon life

generally and life in villages, particularly. His facile pen, in wielding which he is a master, has achieved what swords would have failed to—a transformation of the heart of man. In this he is a true follower of Mahatma Gandhiji and the other spiritual leaders of India whose mighty force lay in their faith in God.

The Sashtiabdapurti of such a great soul as Sri K. S. Venkataramani is a day of national rejoicing. Thousands of hearts all over the world would today be offering a sincere prayer to the Almighty Lord to bless Sri K. S. Venkataramani with radiant health and a long life of service to humanity. A

selfless servant of humanity, a Karma Yogi, ought to live a full-length life—one hundred years. I pray to the Lord to bless Sri Venkataramani with health, long life, peace, prosperity and Atma Jnana! May the

lamp of wisdom that he has lit grow brighter and ever more brighter and shed light on the path of humanity towards peace, plenty and prosperity!

—Sivananda

HOROSCOPE OF SWAMI SIVANANDA

— SOME CONTROVERSIAL ASPECTS —

1. (Sri Gopesh Kumar Ojha M.A., LL.B., Delhi)

I AM a little nervous to explode the reflections of so many learned men who have gone through Swamiji's horoscope and written astrological notes thereon. Notwithstanding what they have said, I am of the opinion that Swamiji's Lagna is *Simha* and not *Karkat*. As it is not my purpose to enter into any wordy warfare or astrological debate, I shall not make an attempt to quote scriptures or try to put fences of astrological precepts to reinforce my observations. What I would write would be in simple language in the form of direct observation.

(1) I have yet to find a horoscope according to my conviction, where a great Yogi or Spiritualist or a Bbakta or a Tyagi can be born without Jupiter-Saturn influence particularly on the Ninth house. In the case of *Karkat* lagna although Saturn would be in the lagna his aspect over the ninth house will be only half. Besides Jupiter's aspect on the ninth house would be nil.

It is true, Jupiter and Saturn aspect moon which happens to be the 'laghesh' in the present case, but as I have said above I attach great importance to the ninth house, the Dharma Sthana.

If we accept *Simha* Lagna, Jupiter as well as Saturn, both would be aspecting the Dharma Sthan and the aspect would be at the seventh place of Guru and tenth of Shani—in both the cases.

The Dharmesh 'Kuja' will be in conjunction with Saturn and thereby fulfil the destiny of the Dharma being associated with the traditional methods of Shani, i.e. Yoga.

Over and above the full aspect of Guru and Saturn on the ninth house the moon will continue to be aspected by Guru and Saturn and their applicability of the arguments of the mind and the tendencies, being affected by Guru and Shani, will still hold good.

(2) If we accept *Karkat* Lagna the ninth house would be aspected by *Shukra* and Swamiji's faith does not respond so much to the deities coming under the category of *Sukra* as under those determined by Jupiter and Saturn.

(3) Also, one of the important attributes of ascetism is renunciation. With *Simha* Lagna the twelfth house would be *Karkat* and the presence of Shani and Kuja would account for the same (incidentally the sea-voyage and going to foreign countries and staying there also account for Saturn-Mars presence in a जलराशि in the twelfth).

The Lord of the 12th house would be moon which being aspected by Saturn and Jupiter would account for the reasons connected with renunciation.

(5) The presence of the Jupiter in the 3rd house would account for the quality of writings. Jupiter is the planet of religion,

knowledge and preaching and the Lord of the fifth house. As the Lord of the third house, Jupiter indicates authorship.

As against this if we accept *Karkat* Lagna, the Lord of the fifth house would be Mars, and Venus in the 3rd house could not make his essays religious.

(6) Unless the Lagna is exceptionally strong and unless there is some connection between the ओत्साधिपति, i. e., Surya with it I would not attach much value to a horoscope where evolution of the soul is the main issue for judgement.

The presence of Surya in his own house in the Lagna would fortify the above proposition.

(7) According to the present chart the total Ashtak Varga number in the ninth house is 24 which is very much smaller. In fact it gets eleventh place in order of merit out of the total 12 places. With *Simha* Lagna the position would improve.

Similarly most of the Bindus at present in the eleventh house would come in the tenth house and it is evident that in Swamiji's present state of life his "position" or tenth house is more illustrious than the eleventh, i. e., income.

(8) Such and other consideration into all of which I need not go incline me to the conclusion that his Lagna is *Simha* and not *Karkat*. Of course, the rising sign as given in the book 'Sivananda the Mystic Sage and

Yogi' happens to be at the fag end and that *prima facie* leads one to follow the line of arguments given above. The ascendant calculated is 28 degrees 20'. A few minutes difference would make it *Simha*. I could not say what precision was observed in the matter of noting the correct time of birth. Also, astrologers differ as to what constitutes the astrological time of birth—coming of the child's head or the whole body or the first cry of the child.

(9) Last but not the least consideration weighing in my mind has been the presence of Mars and Saturn in the Lagna as given in the present horoscope. Despite the lord of the ascendant being moon and despite moon being aspected by Jupiter, I would consider Mars-Saturn combination in the Lagna as of a person of cruel tendencies, which despite taking a divine turn would not answer to these qualities which would be answered by Surya and Budha in the Lagna with an essentially strong Surya—a Satwik Graha.

(10) I am also one of the opinion that though our actions after birth increase or decrease life according to their merits or demerits Shani Dasha would not be good for Swamiji's health.

(11) My critics might well answer some of my arguments by resorting to the Bhava-Chalit position, but I attach more importance to the mundane position and mundane houses.

PART II

(By Sri Swami Sadananda)

I have to say I disagree with Sri Gopesh Kumar Ojha, for the reasons given below :

1. Jupiter's influence in the 9th house :

When *Karkat* is the Lagna, the Lord of the ninth is Jupiter. He is posited in *Thula*, the 4th House. That is itself an excellent position, because the Lord of a *Kona* is in a *Kendra* house. It must be

remembered that Swamiji had brilliant material prosperity before he took Sanyas—which is the worldly effect of such a planetary position—spiritually, also, it is very valuable because the Lord of *Tapas Sthana* is in *Kshema*. That also is the house of Venus. The interpretation is that Swamiji is USING his *Tapas* for the

WELFARE (Kshema) of the world (Venus). Venus represents the material side of human existence. Swamiji is not a recluse seeking ONLY for his own salvation.

As for Saturn, its influence is very prominent ; firstly it is in the Lagna (Kataka) ; secondly it aspects (Visesha Drishti) the moon, the mind of Swamiji. It is well known that Saturn gave the Swami the intense Vairagya which alone made him abandon all that was good in the material sense and come away as a Sanyasi.

So, the very arguments advanced by Sri Ojha strengthen the view that the Lagna is Kataka.

2. The Deities under the Category of Sukra : There is no Deity who is not worshipped by Swamiji or whose worship is not advocated by him. The deities specially ruled by Sukra are Lakshmi and Rajeswari. Everyone who is in contact with Swamiji knows there is no day when Swamiji does not include the name of Rajeswari, Tripurasundari, etc., in his Namavali Keertans.

Further, an Advaitin by conviction is also spending most of his time as a Bhakta. It will be very wrong to say that Swamiji is not a Bhakta.

3. Tyaga being attributed to Saturn and Mars being in the 12th house from Simha :

There are different meanings of Tyaga. Swamiji's Tyaga is not like the Tyaga of one who casts off everything and goes either naked into the forest—which he would have done if Saturn had affected the Tyaga, or like the Tyaga of one who like a martial person leaves off everything and braves dangers or troubles like a hero and was away like Coriolanus. It is a Tyaga or surrender to God. He has done that and that alone—Budha the God of the 12th indicates Gopalakrishna. And who is Swamiji's favourite God ? It is Murali

Manohar Gopalakrishna. So the Lagna is certainly Kataka.

4. Writings : The nature of his writings proves that they are ruled by Sukta and not by Jupiter. If ruled by Jupiter, they will be classically and traditionally orthodox, religious in the Vaidic sense, condemning everything which is not Brahmanic. On the other hand, it is Asura Guru Sukra and not Deva Guru Jupiter who has hold of Swamiji's pen. In other words, all his Vedanta is to be used for making man's life divine, and not making man's life "Brahmanic". It is not Moksha by Jnana alone that he preaches. He advocates Karma Marga out and out. There must be electronics in his Ashram, not starvation by slow stages and finally abandoning the body.

5. Strength of Surya the Atma Karaka : If Swamiji's Lagna was Simha, the sun being there would have made him devote himself entirely to administration. Surya's influence will be seen as 'public spirit'. He would not have been a saint. Especially with Saturn and Mars in the 12th house—the Moksha Sthana—his thoughts would have been too too earthly. Now Karkata being the Lagna, and Mithuna being the 12th house, Budha, its Lord makes him think intelligently about his release from the world and in combination with the sun, Budha obtains the Atmik wisdom, Gayatri's light, and so Swamiji is what he has made himself, the enlightened saint and not the cold-blooded disdainer of the world.

6. Finally. As for the view that a man will become cruel, etc., if his Lagna is Karkata, and is under the influence of the Mars and Saturn, it is true ; but it must be remembered that the Lagna Athipathi (Mars) is under the direct influence of Jupiter. Again, Mars there is Neecha and so without any strength.

Some additional reasons: The second house is very important. That is family. Surya and Budha are the planets there. They show very intelligent and high-souled ancestry. That is Appayya Siva. If Simha was the Lagna, Neecha Sukra would be in the family house; That would mean that he was born in the family of people who have no high regard for morality, etc., etc.

Fourth House. With Kataka as the

Lagna, Jupiter is in the 4th House. That is the house of 'houses'. Swamiji is the owner—though a Sanyasi—of the Divine Life buildings costing a few lakhs. If Simha were the Lagna, the Lord of the fourth would be Mars, which is in debilitation and he would have only a broken down building or no building at all.

It is not necessary to think of other arguments. These are enough to show that Mr. Ojha's views cannot be accepted.

PART III

(By Sri Venkataramani)

With reference to the controversy that has been started regarding the Lagna or the Ascendent, I wish to state the following points after having gone through the two remarks, one by Sri Ojha and another by Sri Swami Sadanandaji, given above. In the first instance I would like to prove that the Lagna is not Karkataka and then I will analyse the horoscope taking Simha as the ascendent.

1. Objections for Karkataka being the Lagna,

(A) Jupiter and the ninth house.

With Karkat as Lagna Jupiter's position in the 4th is, of course, advantageous but at the same time the fact that the ninth house is aspected by Sukra, a *neecha* planet, should not be ignored. Further the *neecha* Sukra is occupying the 3rd house (*Veerya*) powerfully aspected by a first rate malefic Saturn. How can this make one an 'Urdhva Reta'? Even if the spiritual planets are powerful, the *neecha* Venus will have its own effect. Further Kanya Rasi represents the belly. And Sukra posited here without *neecha* *bhang* and aspected by Saturn can never confer Brahmacharya.

It is not enough if the 9th lord is Jupiter. The 9th should be aspected by Jupiter and Saturn to make one bent on the spiritual

side. It is possible only when Lagna is Simha. With Simha as Lagna, further, we have Moon in the 9th.

The combination of Saturn and Mars in Lagna, if the Lagna be Karkat, is capable of giving Vairag but at the same time it is powerful enough to make one desperate also—desperateness that may spoil the person.

(B) *Deities*: It is to be borne in mind that Sri Swamiji, a realised Soul, does not attach any special importance to one particular deity, but treats all religions and deities alike. Who else can give it other than Jupiter who is the Karaka for Brahma Vidya? As such there is the necessity for Jupiter's stay in the ninth or at least a seventh aspect. And so the mere fact that Sri Swamiji worships Sakti in all her aspects cannot be taken as a basis to prove that it is Venus that has the control over the ninth. At the same time it is *neecha* Sukra without *neecha* *bhang* which can give only control over the minor deities by Mantra Sakti.

(C) *Tyaga*: It is not necessary for a person to go naked into the forest, if the renunciation be due to Saturn. With Karkat as Lagna, the Second house becomes strong. Then wherefrom will renunciation come? Secondly, every word of Sri

Swamiji should be fiery and authoritative with an amount of egoism embedded in it. Those who have seen him talking knows well about his expression of ideas. They are simple, given in a mild and pleasing way. He not even insists others to follow his teachings. He has laid down the principles and it is left to the free will of others to adopt them.

With Simha as Lagna, the position of a powerful Venus in the 2nd, (Venus gets *neecha bhanga*), is capable of confering on the native a fine and sweet tongue which can give expression to philosophical ideas in a nice, agreeable and pleasing way.

(D) *Atma Karaka* : If Karkat be the Lagna, the native, even though he becomes a realised soul, will work for the uplift of others being moved by their sufferings. But with Swamiji it is not the case. He can never be 'moved' by the sufferings and pleadings of others. But he wants them to become noble and develop virtues that will help them. This noble idea can arise only when Simha becomes the ascendent, in this particular case, with Sun and Mercury posited there. This combination of Sun and Budha should not be treated

as fit for administration alone ; for, but for this combination, he cannot keep his 'head' above the worldly things even while staying amidst them. It is only the combination of Saturn and Mars which can make one a cold-blooded disdainer of the world (Raja Yoga may give him wealth and position) and not that of Sun and Budha in Lagna as given by Swami Sadananda.

(E) Swami Sadananda's contention that Mars is *neechi* and therefore without any strength is absurd. Any neophyte will tell it. The Lord of Karkat posited in the 10th (Kendra) gives *neecha bhanga* to Mars and hence it makes it all the more powerful. The combination can give Vairag and strong will and determination for rising above the rest and to rule over them. (Or it may prove that the native will be one of the type of Rasputine).

(F) Well-placed Sukra in the 2nd is enough to show the prestige of the ancestry. Again Swami Sadananda is wrong in saying that Venus is *neecha* in the 2nd.

In consideration of the above facts, I humbly state that Karkat cannot be accepted as Lagna and Swami Sadanandaji's defence cannot stand.*

ASHRAM NEWS AND NOTES

THE nucleus of the long-cherished ideal of Sri Swami Sivanandaji Maharaj to establish a highly qualified laboratory of Ayurvedic science with the object of alleviating the ills of the suffering and reviving the glorious tradition of the Vedic medical system, was formed exactly six years ago, when the Sivananda Ayurvedic Pharmacy came into existence. On 6th May, 1951, as the institution celebrated its sixth anniversary, it could justifiably claim

that to a very commendable extent the Swami's ideal has been fulfilled. Beginning with the preparation of only one medicine, viz., 'Pure Shilajit', now it manufactures no less than twenty-one famous Ayurvedic recipes, under the able guidance of its director, Ayurvedacharya Sri Satchidananda Maithani. The unique efficiency of the Pharmaceutical Works has drawn spontaneous appreciation and encouragement not only from its numerous customers at home,

* The Editor is not responsible for any of the views expressed by the above three contributors on Swami Sivanandaji's horoscope.

but also from many a distant strand, highly advanced in allopathic science, as the United States, the Commonwealth nations and Scandinavia. Speaking on the occasion, Sri Swami Chidanandaji, General Secretary of the Divine Life Society, emphasised upon the necessity to keep aglow the spirit of selflessness and the service of God Almighty in humankind as the supreme ideal of the Pharmaceutical Works.

SRI SANKARA JAYANTI

The Jayanti of the greatest exponent of Adwaita Philosophy and the founder of the Sanyas Order, Jagadguru Sri Sankaracharya, was celebrated at the Sivanandashram on 11th May, special prayer, worship at Viswanath Mandir, recitations from the works of the Acharya, havan and Sankirtan. The Prayer Service was addressed by Sri Swami Gitanandaji Maharaj who, in the course of his learned discourse, paid a glowing tribute to the hallowed memory of the Jagadguru and extolled his magnificent role in the revival of Hinduism at a critical period when India was swayed about amidst the cross-currents of Brahminic priesthood and the misapplied Dukkhavada theory of Buddhism with its consequent threats of pessimistic moral degradation and national downfall.

BUDDHA JAYANTI

On 21st May was celebrated the sacred Jayanti of Sri Buddha, whom Hinduism recognises as one of the ten Incarnations of the Supreme Lord. Speaking on the occasion, Sri Swami Gitanandaji said that Buddha was the personification of ethical perfection, unparalleled in his example of compassion and love for all beings.

Extolling the unique position that Buddha occupied in the galaxy of Avatars and Saviours of mankind, Swami Gitanandaji said that at no time the world was in greater need of the Bauddhik gospel of practical ethics, coupled with the dynamism of Adwaita Vedanta.

Sri Swami Chidanandaji also addressed the Prayer Service.

SANYAS DAY

The Ashram celebrated the 27th anniversary of its revered Founder's entering into the Order of Sanyasa with due solemnity and fervour. Prayers were offered and a special worship conducted at the Viswanath Mandir for the Swami's health and long life, in order that he may fulfil his mission of disseminating and establishing the true ideal of Sanyasa. Sri Swami Gitanandaji made an impressive speech on the occasion, which has already been published in the Forest University Weekly.

* * * * *

Sri K. Govindachari, Scout Commissioner of Madras, gave a demonstration of the St. John's Ambulance Course, during his visit to the Ashram. He trained the boys of the Divya Jeevan Bala Mandali in the aforesaid first-aid course.

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Sri Purushottamdas Tandon, President of the Indian National Congress; the Mabarani of Sitamau; Lt-Col. Shankla, I.M.S., and Lt-Col. Ganesh of the Indian Army; Sri Bhatkamkar, I.C.S., Senior Member of the Board of Revenue, Uttar Pradesh; and the District Magistrate of Saharanpur; are among those who visited the Ashram during May-June 1951.

AFFILIATED BRANCHES

In continuation to those mentioned in the April issue of *The Divine Life*, the branches of the Divine Life Society at the following places have since been affiliated with the headquarters for the current year.

49. Villivakkam (Madras)	58. Jhansi
50. Chandpura (Muzaffarpur)	59. Rajgir (Bihar)
51. Prodattur (S.I.)	60. Park Town (Madras)
52. Rajathgarh (Orissa)	61. Palghat (Malabar)
53. Mayville (Durban)	62. Allahabad
54. Copenhagen (Denmark)	63. Fyzabad (U. P.)
55. Teppakulam (Trichy)	64. Royapuram (Madras)
56. Patna	65. Coimbatore (Ladies Sec.)
57. Tehran (Persia)	66. Bolaram (Hyderabad)

Reports from Branches

THE CALL OF DIVINE LIFE

WITH the inauguration of the Madras Centre of the Divine Life Society on the 13th May 1951 a new chapter in the annuls of the institution's history has been opened. Blessing the Centre on the occasion of its inauguration through a telegraphic communication, Sri Swami Sivanandaji Maharaj said, "The Divine Life, Madras Centre, is a boon to South India. The message of service, love, righteousness, peace and happiness will radiate from here. It a Divine Work. We are his instruments."

Sri A. V. Viswanatha Sastri, a former High Court Judge of Madras, congratulating the Centre, said in his message for the occasion. "A central organisation of the Divine Life Society in Madras will foster the growth of truly religious and devotional spirit and eradicate all hatreds, suspicions and animosities which mar the beauty and sanctity of life. The Madras Centre will radiate truth, wisdom and peace."

The main object of the centre, directly managed under the able leadership of Sri Swami Paramanandaji, is to give a vigorous

fillip to the dissemination of spiritual knowledge by way of issuing leaflets and pamphlets for free distribution, by translating into local vernaculars the inspiring works of Sri Swami Sivanandaji Maharaj and holding regular Satsang classes, which would be addressed by eminent scholars. The Centre has a great scheme of convening a Parliament of Religions, which will be attended by delegates from all parts of the world. The Centre also proposes to hold Sadhana Weeks, periodically, on the basis of the headquarters to enable the public to have a synthetic training course in all Yoga Sadhanas.

The Centre is indeed a great boon to the citizens of Madras, and here is a great opportunity for all devotees to come forward and join their hands with Sri Swami Paramanandaji in fulfilling this great mission.

The inaugural ceremony was attended by the representatives of all the branches of the Society in Madras city and other distinguished citizens. Messages for the occasion were received from many an-

eminent person such as Gen. Cariappa, the Army C-in-C, the Hon'ble Sri Chandrasekhara Iyer, Supreme Court Judge, and others.

DIVINE LIFE PROPAGANDA

Sri Swami Sadanandaji has just completed an extensive propaganda tour, visiting some important places on the Gangetic plains. His discourses at Fyzabad, Banaras, Allahabad and Patna were largely attended and appreciated by the *elite* as well as the common man.

Sri Swami Brahmanandaji and Sri Rampremiji have visited a number of pilgrim centres all over South India and have rendered yeoman service to the people by bringing home to them the message of divine life through discourses and elevating Sankirtan. The following account from two of the centres is an ample evidence to the fact.

"Rampremiji thrilled the hearts of the members with his soul-stirring Sankirtan and Bhajan. I am voicing the feelings of the members of the Society when I say that the Satsang of the Swamijis was inspiring and their company elevating."

—Madura Centre (Sri P. Srikanta Iyer).

"Sri Rampremiji's Sankirtan thrilled the audience and his demonstration of Yogasans inspired the spectators to a great extent."

—Golden Rock Centre (Sri K. Muniswami).

NEW BRANCHES

Thanks to the noble and sincere efforts of Dr. (Mrs.) Radha Kannan, two branches of the Divine Life Society (one for Ladies) have been opened at COIMBATORE.

CHEPAUK (Madras). The sincere and noble efforts of Sri S. Reddy has resulted in the establishment of a branch here, its main feature being publication of monthly bulletins containing Sri Swamiji's teachings.

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PALGHAT. A hearty co-operation of the Malabar branches of the Society under the lead of the Palghat branch has resulted in convening the First All-Kerala Divine Life Convention held on 27th May.

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The Virudhunagar branch celebrated its third anniversary on the 22nd and 23rd April and the Salem branch its fifth anniversary on the 14th April.

BOOK REVIEWS

A CENTURY OF VIVISECTION AND ANTI-VIVISECTION

By E. Westacott, C. W. Daniel Company Ltd., Rochford, Essex, England, Sh. 25/- Pp. 675.

The Upanishads have emphasised that the Divine Consciousness pervaded not only the human beings but every form of creation. Ahimsa, therefore, meant to the seer, refraining from doing injury to any creature, not only human beings. The present work, which is the result of a life time study of the subject by E. Westacott, gives a detailed survey of the practice of vivisection on dumb creatures in man's

diabolical quest to discover how to relieve human suffering. Most convincing arguments against vivisection, fully supported by authoritative documents, which includes two reports of the Royal Commission, are given herein, with their emphasis on the humanitarian principle without which man becomes essentially a sub-human species. It is on account of the play of the delusive lower instinct in man that he assumes that all other forms of creation were meant by God to subserve him, and that he could carry on any cruel experiment on the dumb creatures in quest of his scientific gropings. The key to human brotherhood lies in

compassion for animals, our sub-brethren. We should realise that the earth has not been created solely for man to live in but for every being that has been created by Him. The present work paves a long way towards the fulfilment of that realisation.

REVELATION

By Swami Narayanananda, Messrs. N. K. Prasad & Co, Publishers, Rishikesh (U.P.) Rs. 4/- Pp. 267 Cr. 8vo.

In a mind that is turned introvert and purified by the fire of meditation, the ripples of earth-earthly modifications exist not; wherein alone is revealed the true nature of the Self. A renunciate, who is engaged in the process of liberation, experiences various truth-revelations until he reaches the goal whenceafter there is nothing to be known or learnt.

Swami Narayanananda who renounced the world two decades ago has put down his experiences, in this highly useful work, as he soared up in the realms of spiritual unfoldments. Herein are to be found two hundred and ninety-one truth-experiences as they came to be revealed unto the Swami during a period of about seventeen years, from 1933 to 1949. These 'revelations', as he calls them, elucidated by his learned commentary, are a treasure-house of spiritual wisdom, profound insight and intuition. A study of this work will enable one to know the truths that are to be found in the numerous scriptures of our hoary past, and hence it is highly useful for those, besides the aspirants in the Niyitti Marga, that are busily engaged in their respective duties and are yet spiritually thirsty.

It is justly expected that this highly interesting and inspiring work will capture the attention of the religious public.

SAMMELAN PATRIKA (Hindi)

The first Quarterly issue of 37th year of Hindi Sahitya Sammelan, Prayag.

It is specially devoted to a critical estimation of an analytical study of the great Bharatendu Sri Harischandra, who is universally regarded as the father and inspirer of Hindi Literature. It contains a wealth of information, a selection of very choice articles from the pens of leading Hindi writers of to-day. The volume makes very delightful, interesting and extremely profitable study. The contents very ably, eruditely and sincerely present us with a comprehensive picture of the great literature, touching upon his greatness as the artist, patriot, reformer, stylist and idealist.

The Patrika is issued in Four-Quarterly volumes every year and can be had from HINDI SAHITYA SAMMELAN, PRAYAG. Aly. Subs. Rs. 8/-; single copy Rs 2/-; Spl. rates for students Rs 6/- annually. The volume is free to the regular members of the Sammelan.

ATMA SODHANAI (Tamil)

By Kavi-Yogi Shuddhananda Bharathi. The Shuddhananda Nilayam, 11/12, 2nd Line Beach, Madras. Price Rs. 6/-

The Tamil speaking public needs no introduction about the author, Kavi-Yogi Shuddhananda Bharathi, who, through his pen, has installed himself in the hearts of all. In the book under review the author has given in a lucid and inspiring style a clear exposition of the various incidents in his life that has moulded him to what he is to-day, a perfect Yogi and Saint. To a sincere aspirant in the spiritual path the lives of Saints are the best teachers revealing unto him the path to perfection, peace and bliss. It is a Divine Guide that will safely steer one across the turbulent and boisterous sea that is Samsara. The way in which the author has presented the various obstacles in his spiritual path and how he successfully encountered them gives the sincere Sadhak strength and enthusiasm to continue his quest for Truth under odd circumstances.

GYANA JYOTI

(By Sri Swami Sivananda)

Published by the Yôga-Vedanta Forest University,
Ananda Kutir Post, Rishikesh (U.P.). Rs. 3/-

I have read Gyana Jyoti once before ; I am reading it again now. It is an excellent book to occupy the odd moments, every day. It would easily help the reader to realise the immanence of God.

When I read the poem "The Cosmic Gardener" it gripped my soul. It is the gem of gems. I felt I should read it daily, if only to cherish the divinity of my soul. As it is put in the Swami's inimitable English, it should also be translated into immortal Sanskrit. Below is given a rendering in Sanskrit. I wish to adopt it in my daily integral Sadhana.

Gyana Jyoti is indeed a nectar-like food for the hungry soul. The poems are as rapturous as the out-pourings of Sri Sankara in his immortal works.

—Sri D. S. Krishna Iyer, Bombay.

THE COSMIC GARDENER

(from the Original)

O Lord ! the wonderful Cosmic Gardener !
Salutations unto thee again and again.
Irrigate me with the flood of thy grace,
Plant in me the plant of wisdom,
Keep off the inroads of sense-cattle.
Remove the weeds of lust and anger,
Give me the rich harvest of Immortal Bliss.

चित्रारामिक ! नन्मीम्यथ मदुद्यानं कृपानिश्चरैः
सिन्धुञ्ज्ञानतरुं प्ररोप्य करणान्यारात्क्षिपनमे पश्चन् ।
तृष्णामन्युमुखांश्च कपाचयानुमूल्य कृत्वा वृत्ति
वैराग्येण ततश्च शाश्वतसुखप्राप्ति फलं निर्दिश ॥

—Pundit K. V. Krishnamoorthy Sastri,
Deccan College, Poona.

DO YOU WANT TO HAVE PEACE ?

Then, build a Kutir on the banks of the Ganges in Sivanandashram. Live with Sri Swami Sivanandaji and open your heart and soul to this Great Doctor's treatment. He will heal your sores, will infuse new Life into you, rejuvenate you and hand you the key to Perennial Bliss and Peace.

You can spend your life of retirement in the Kutir and engage yourself in whole-time Sadhana away from the din and bustle of earth-earthly life, away from the cares and anxieties of family and friends.

Even after your life-time, the Kutir will be used by your fellow-Sadhaks and Sanyasins and their prayers and Sadhana will ensure the Peace of your Soul.

Several Sadhakas have already built such Kutirs. Approximate cost Rs. 2,000 upwards, for a moderate Kutir.

Further particulars can be had from :

The Secretary, DIVINE LIFE SOCIETY, Rishikesh.

THE WORLD RECORD BREAKER

"I am greatly impressed by the amount of work that you are able to turn out and I am convinced that you are actually the most productive worker the world has known."

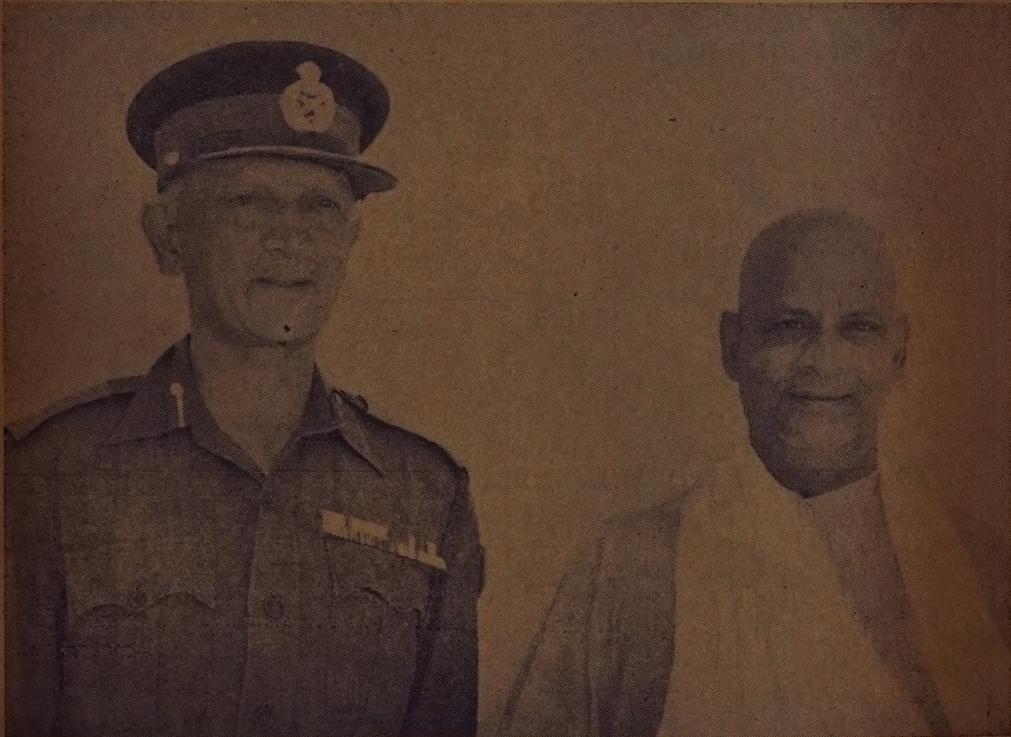
—Dr. Frederick Spiegelberg, Ph. D.,
American Academy of Asian Studies,
San Francisco.

"I am greatly amazed at your infinite capacity to take pains and produce so many inspiring and instructive books. Your efforts are unique in this as well as in other respects. I do not know of another writer in India or elsewhere whose literary output is so great as that of your goodself."

—Dr. Mohammad Hafiz Syed, D. Litt.,
Allahabad University.

"I marvel even as Arjuna did, of your omniscience, of the flow of books you write. The most prolific writers have not more than thirty or forty works to their credit; neither Bernard Shaw, nor Shakespeare. Yours have already passed the century mark and are well on the way to reach another high mark."

—Lt.-Col. A. N. S. Murthy, New Delhi.



General Cariappa, Commander-in-Chief of the Indian Army with Sri Swami Sivanandaji, during his visit to the Ashram on 11th May, 1951.

Draw Inspiration

By Inspiring Fellow Beings!

HERE IS A MISSION FOR YOU

You can open a branch of the Divine Life Society in your locality, town, village or part of the City. There already exists a powerful net-work of the Society's branches at home and abroad, striving to transmit to greater and greater circles of the Lord's children the Divine Life Message broadcast from Rishikesh by Sri Swami Sivanandaji through the Society's Headquarters.

Do not be diffident! You have a great magazine of power within you which awaits just the proper use to be made of it to be brought into full action. Begin your Sadhana right from now. Collective Sadhana helps you and helps all. Start a branch and arrange for collective Sadhana.

Divine Life branches receive the Magazine and the Membership Supplement FREE; pamphlets and leaflets are also regularly supplied to them for purposes of dissemination of knowledge; on sale of our publications they are entitled to 33 $\frac{1}{3}$ % DISCOUNT. Help a great Cause; serve humanity; attain salvation.

Please write to Sri Swami Sivanandaji Maharaj expressing your desire to open a branch and he will guide you.

Secretary, DIVINE LIFE SOCIETY, Rishikesh.

LATEST PUBLICATIONS

By Swami Sivananda

WISDOM IN HUMOUR :

The Wisdom of the Upanishads laid out in a most impressive and humorous way. Rs. 4 (3/8).

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A boon to thousands suffering from insomnia. Rs. 2/8 (2/4).

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Inspiring discourses broadcast over the AIR during Swamiji's All-India Tour : Rs. 1/8 (1/4).

ESSAYS ON MUNDAKOPANISHAD

By Sri Swami Krishnananda

Erudite expositions of the Truths of the Vedas in a simple style. Re. 1/- (-12/-).

Price quoted within brackets are concession rates for the members of the Society.

SIVANANDA PUBLICATION LEAGUE,
Rishikesh (U. P.)

GYANA YAGNA

"In page 82 of the *Divine Life*, April, 1951, there appears the following :—

"It is hardly believable when one sees in the audited balance sheet (1950) of the Divine Life Trust Society that books worth Rs. 48,128-6-6 (including postage) has been given away free within a single year!....."

"Swamiji has sent me some of his books with his blessings. Recipients of similar gifts and other readers of the *Divine Life* will, I am sure, join in my appeal for donations to realise an amount much more than the one quoted above to enable Swamiji to carry on his Divine Mission—to guide those thirsting for spiritual knowledge. I have to-day remitted Rs. 50/-."

—Sri K. Nadarajah.
Singapore.